hand, constantly feeling, lies on the buttocks of the woman in labor. [94] Her hand follows the forward movement of the child's head across the coccyx to the perineum and on to the vaginal opening. As soon as her right hand, which is between the legs of the prone woman, feels that the head is coming through, she has the woman bear down as hard as she can at the next pain.

Once the head is out, they do not wait for more labor, but draw the child out, taking it by the chin.

The only definite interference in the delivery which they attempt [95] is enlarging the vaginal opening if the child is not delivered after strong labor-pains. First they try to enlarge it sideways. If that does not help, they stretch it lengthwise. In one case four women are supposed to have had their fingers in the vulva. If this stretching is not successful, then the perineum is deliberately torn, often up to the anus, to make room. No attempt is made to heal such a tear, because, as a Hottentot woman explained to me as an obvious fact, the path of the next child would be blocked.

All the motions of the hands are done under the skin blanket which [97] covers the woman in labor. During the delivery she is given soup to strengthen her. Assistance at birth is exclusively the domain of women, whether old or young, mothers or not.

Here and there they vaguely connect the east wind with the labor of [92] a woman. When the east wind blows, one can sometimes hear the question: "Which woman has delivered today?"

[98] Cutting the umbilical cord is done without delay. The cord is tied approximately in the middle with sinew or bast from a thorn tree and then the long end thread is fastened to the left leg of the mother to prevent the cord from slipping back. Sometimes they tie the thread to a pole. Right behind the place where it is tied the cord is cut, leaving the knot on the mother's end of the cord. A span's width from the navel [99] of the child (they measure between their spread thumb and middle finger) the cord is tied again and cut. The mother is given some of the blood that drips from the cut, if she is bleeding too heavily.

The old woman who had charge of the delivery cuts the cord. She [79] is also the only one who is paid. The usual payment was two goats for a boy and one for a girl.

They do not differentiate between dead children and seemingly dead ones and do not know any methods for resuscitation. Prophetic [78] gifts are ascribed to children who are born with a "helmet," //ge-kaxa (laughs clicking sound), our good luck coal.

The magic box is also the Hottentot's poison supply. Whereas 754
hillypost fat possesses only healing properties, the other ingredients are 755
said to have a poisonous effect when secretly mixed with the enemy's tobacco or smeared on the bit of his pipe.

The box is also a soothsaying apparatus. A thread is placed in the 787 ●
fat. The end which sticks out of the closed box is lighted and held to- 755
wards the wind. The direction of the smoke is followed by the Hottentot, if he does not know where he should look for a runaway cow or a lost companion. If he wants to catch up with a companion on the way to a meagre water hole so that he can water his oxen first, he ties a knot in the thread and lights it. Just as the glimmering fire goes out and is stopped, so his companion is supposed to be stopped until caught up with. Whoever has the reputation of controlling events in this way, is usually highly regarded as a doctor. Besides conscious deceit, medi- 755
cinal magic has many procedures which are based on faith and perhaps work by suggestion. Pains in the head and limbs are charmed away by two rather large glass beads, !gei-/ia-/nus, which serve only this purpose. A thread is tied firmly around the head and the two beads are placed close together in the middle of the forehead. If in the course of hours they slip far apart, then the pain has to be gone.

[227] A Hottentot woman ties a loin chain, //nu^i-b, made of round little pieces of ostrich eggshells around her own or her child's hips for pains in the abdomen.

The so-called "fright illness" of children which supposedly manifests itself by the child fainting for no particular reason, gets its name "gi!nu^s from the eland antelope, whose skin is highly prized as a cure for this illness. The skin is cut into small octagonal pieces and into strips 1/2 centimeter wide, dried, and made supple with eland fat. The cure consists in the following: a little piece of the skin, scarcely the size of a lentil, is turned to ash, pulverized with the fingernail, mixed into a swallow of milk, and fed to the child. The strap is bound around the child's breast as the illustration shows. When it falls off of its own accord several days later, the cure is considered successfully concluded. In the case that I knew about the magician received a goat in payment. [Picture. Fastening on the strips of the eland skin. In the neck region: Enlargement of the knot.]

Inadequate and irregular food, privations of all kinds, uncleanliness, 164
premature sexual intercourse and excessive use of alcohol and tobacco are the principal destructive forces from which the Hottentot's body suffers. Tuberculosis (//nuba-b) and venereal disease are extensive. Syphilis claims many victims.

wrapped body is lowered by straps. Then two men descend and arrange the body in the niche in such a way that the pit is on its right and the head is turned towards the west. The body, the burial of which I witnessed, was placed stretched out on its back. A squatting position is said to have been originally customary. (68)

68. G. Fritsch, Die Eingeborenen Südafrikas, ethnographisch und anatomisch beschrieben, mit Atlas. Breslau, 1872.

The niche is closed by thick brushwood, which covers the entire floor of the grave. There is a layer of stones on top of the brushwood. [317] The grave is then completely filled with earth or sand and a hill formed. Stones which are piled up in several layers above the ground complete it. A large stone, vertically set, rising half an arm's length above ground or sometimes a gemsbok horn mark the head end of the grave. This method of burial offers the best protection for the corpse from hyenas and probably can be explained from this point of view.

All the relatives and friends, even down to the smallest children who normally do no work, help to fill the grave. As we placed flowers, they strew aromatic buchu powder on the mound.

Whoever returns to a grave after a long absence places a stone, a piece of wood or a branch there. The same thing is done by people who come to a place and find a friend no longer alive, as a symbol that he too helped to bury him.

Whoever dies quietly, continues to live as mildly in the dreams of the survivors. Whoever dies violently or deliriously, appears during the night to the survivors as a horrible ghost. But the question whether every departed one continues to live in some form or other as a shade I have never found considered. Their phantasy ends in the story of the hare, whose cowardice defrauded men of the immortality which the moon had promised them (cf. folk tale XXX).

Rain, storm or heavy clouds that appear about a week after death are sometimes thought to be a sign that the gall is flowing out of the decaying body. Also each change in weather, calm, storm, cold, heat, and thunderstorm, are thought to be a visitation of the dead. The Hottentots once believed a large cirrus cloud to be a visitation of a dead white man.

year 1905, in order to attack Kubub on the following morning. A series of short whistles, which [339] must be answered from those lying across the way or on the sides are usually the agreed-upon signal for a general attack. 726 209

The Hottentot also seeks him from magic in war, when his knowledge fails him and his uncertainty gives him no peace. Under certain conditions an oracle stick, called "go-ho go-bo, gives him peace. It is a piece of wood about as long and thick as a pencil, around which a leather thread is rolled as can be seen in figure a. [Picture. Figures a and b] After the wood has been wrapped thickly in the middle in this way, it is rolled like a whisk on the flat of the hand and the question that needs an answer is asked in time to the rolling. For example: "go-ho go-ho a-maē , kxo-ega go ǂoo-aē?," i.e. "Gobo stick, gobo stick, is it true, have the men shot?" Then the thread is unrolled. If it is still as loose on the stick as before, then the wish that lay in the question has not been fulfilled. It is fulfilled when the thread lies across the wood as figure b shows. 726 787

A ring around the moon, "xoǂgi/o, (the moon is as though thrown, xo, in, ǂgi/, the colored ring) is considered, at least that is what a Hottentot warrior told me, a sign that something decisive has occurred and the cattle of the conquered have been driven away. Sudden ringing in the ears or an insect flying into one's mouth is a sign of misfortune.

The ability to see in a dream future events or ones occurring far away (//ga-berab) has probably driven many a leader to take a decisive step even when he is less talented for oracles than old Hendrik Witbooi.

Capitulum V

Intellectual Activity

A. The Language of the Hottentots

From older writings we know that the language of the Hottentots was split into many dialects. They have vanished [340] except for one, as the tribes themselves have who spoke them. Remnants are gathering dust in manuscripts in the Grey library in Capetown.(77) No attempt has yet 197

77. W. H. J. Bleek, A Comparative grammar of South African languages. 2 Bände. London, 1862 und 1869.

1: Schuitema--ESEA N-8 (1965-1965) 1967 FX13 Homemade FX13
Name

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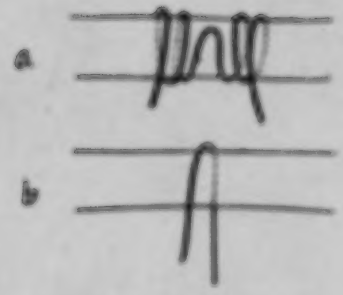

Figures a and b.

[p. 339]

2: Schapera E-4, 5 (no date) 1930
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then she must go to the water and commence throwing it about, and when she is tired her servant must continue to do so, otherwise the husband will return empty-handed.[1] Schultze mentions also an old-time regulation that the night before hunting the elephant every hunter had to refrain from sexual intercourse. Should a man violate this rule, the elephant would point him out with its trunk and "pile up earth against him"; the culprit was then no longer allowed to take part in the hunt.[2]

Men out hunting, again, may not mention the name of the baboon, otherwise they will find nothing. The lion and the jackal, in the same way, must be referred to not by their proper names, but by circumlocutions, the former as *gui /gui*, big brother, the latter as */gui-hommub*, he-who-may-not-be-called. Anybody killing a baboon or a lion must afterwards slaughter a sheep or a goat, and hang the lowest cartilage from the spine of this animal round his neck with a strap so that it lies between his shoulder-blades, otherwise he will suffer from lumbago! Anybody, again, who has killed a dassie must hang its skull on one of the poles in his hut, so that he may soon kill another. If a hunter has shot game, and the bullet does not cause immediate death, the man will throw into the air a handful of sand, taken from the footprints of the animal; this, it is believed, will soon bring the animal down.

Omens also enter largely into the life of the hunter. If a hare crosses his path, he will immediately return home; but if it runs in the same direction as he is proceeding, the omen is good. So, too, if a certain kind of chameleon creeps on him or his weapons, or on anything belonging to him, when he is resting on the road, he is assured of success; and again the korhaan, if it does not fly far from him and soon sits down again, is believed to give luck, but if it continues to fly far away he had better return.[3]

These usages and beliefs almost certainly represent only a fragment of Hottentot hunting observances and lore. In them, however, we can see how in hunting by pursuit, where the elements of chance and danger are always present, elements beyond rational control based on experience and technical efficiency, these ritual observances and beliefs bring confidence to the hunter and assure him of good results or protect him from ill-luck, enable him, that is, to maintain

[1] Zuni-Schanz, 77.
[2] Oppt, "Aus dem Sagenschatze der Nama-Khoi-Khoin," 41-2; Hahn, op. cit., 84-5; Schultze, op. cit., 283.
[3] Oppt, op. cit., 283.

2: Schapera E-4, 5 (no date) 1930
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even dead, on the ground. The villor was not punished, and in some cases he also inherited the property of his unfortunate opponent.[1] 695

Another resort sometimes employed was divination. If the council was unable to decide the guilt of a person, the diviner, *ta ani*, was called in for assistance. He had with him two small strips of leather, *dara*, one with a copper head, the other with an iron head attached to the end. The former was regarded as male, the latter as female. These leather strips the diviner beat on the fist of his hand or on the ground, at the same time invoking the oracle with the words: *ani, ani, amun mi, hamire gun, ena mi aio /ne khom ui!* "Tell, speak, tell the truth, if you lie, then I will burn you in the fire!" Then he jerked the strips from his hand into the circle formed above him by the council with the litigants or the accused. The ends to which the heads were attached had to point towards the culprit. Wanderer explains the working of this method by the firm belief which the Namas even at the present time have in this oracle. The diviner, a skilled reader of men, carefully observes the litigants or the accused while busy with his strips. The real culprit, like all the others, believes in the efficacy of the oracle, and therefore cannot hide his apprehension, with the result that the diviner can readily recognize his man, and with a twist of his hand divert the strips towards him.[2] 695 787

The main penal sanctions among the Namas are flogging, fines, and death. A sentence of death can nowadays only be passed by the European administration and its duly-constituted law courts, to which all cases involving it must be referred. Punishment in the native courts is therefore confined to flogging and to fines payable as a rule in goats. There are no fixed rules for the degree of punishment, but certain pragmatic principles are observed. Offences against the community are more severely punished than those against individuals. Accidental misdeeds are not regarded as crimes; but unsuccessful attempts meet with punishment, while self-defence, although not sufficient ground for acquittal, produces amelioration of the sentence. Incorrigible offenders are expelled and their property confiscated; in the old days they might even be killed. The confirmed cattle thief has to expect harder punishment at every conviction, until ultimately the death sentence would formerly have been decided upon; nowadays the matter is then referred to the law courts of the Europeans. 681 [673]

[1] Op. cit., 170–71. cf. Hahn, *Tsuni-||Goam*, 119–4.
[2] Op. cit., 173.

2: Schapera E-4, 5 (no date) 1930
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726 781 Let the enemy sleep, and lead him on the wrong track, that he may not follow us until we have safely escaped." Schultze mentions another practice, which almost seems to be a fragment of what may have been a developed ceremonial performed preparatory to a warlike expedition. To steel himself to his bloody work, he says, any man who has not yet killed an enemy must drink the blood of a slaughtered animal before going out against the foe.[1]

726 787 [623] Omens enter very largely into the life of the warrior. Sudden singing of the ears or the flying of an insect into one's mouth is a sign of misfortune. A halo round the moon signifies that somewhere a decisive battle has been fought and the cattle of the vanquished driven off.[2] The eclipse of the moon is always considered a bad omen. Hunting parties or an expedition of war will certainly return home. *//Gaunab ge daka ka*, they say, "we are overpowered by *//Gaunu*"; and they commence to cry aloud, *tarú ai ka, //o ge ai*, "war is approaching, we are going to die."[3] Dreams are usually regarded as of great import, and the faculty of seeing in them the future or events taking place at a great distance has driven many Hottentot [643] leaders into taking a decisive step. Hendrik Witbooi, perhaps the greatest of the Nama warrior chiefs, is said to have first received the idea of making himself the dominant native chief in South-West Africa, an idea which he strenuously strove to convert into reality, through a vision in which he saw all the Hottentot tribes united into one nation under his leadership, fighting against and annihilating the OvaHerero.[4]

727 559 [309] One other practice is mentioned by Hahn, which hints at something similar to the rites formerly observed in connection with big game hunting, but of which there is unfortunately no further information. "Bravery was highly admired," he says, "and girls used to meet the victorious heroes who returned to the kraals laden with booty, singing their praise. Such heroes had then to undergo a ceremony. The priest or */guiaob* cut certain marks on the chest of the brave man with a flint (*sic*) stone, and he received then on such an occasion a cognomen as *Xamo-/gamaob*, Lion-killer, *//Oaiiamaob*, The One who cannot die, *Angu-//ab*, Destroyer of heroes, etc." Names of places and rivers up to this day, he adds, tell us of battles once fought, such as */Khami* and */Khamu*, Battlefield; */Kho-//ao-aus*, "You cannot catch me"; */Khoxoas*, the one last caught; */Kaixas*, peace; and */Haris-mas*, "I am not afraid."[5]

[1] Hahn, *Tsuni-//Goam*, pp. 82; Schultze, op. cit., 339. [2] Schultze, loc. cit.
[3] Hahn, op. cit., 89. [4] Schultze, loc. cit.; Knöll, "The Diary of Hendrik Witbooi," 32.
[5] Op. cit., 23-4

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775 sons, do not now move the kraal or even the hut of the dead person after a death has taken place among them; but we have already noted an illustration that the same belief exists among them, in the rites to be performed when one is visiting an old locality of the tribe. The ghosts of the //nasa, the ancestors, haunt the place, and one must protect oneself against them and propitiate them if one is to escape. So, too, when a man goes visiting relatives elsewhere he must be specially protected from the ghosts of that locality.[1] Vedder describes the same belief in somewhat different form when he says: "He who treads on a grave, passes on unmindfully, or points at a grave with his finger, has disturbed the rest of the dead and must expect his revenge."[2]

These remarks show that the attitude of the living towards the ghost is on the whole one of dread. Nowadays, says Mrs. Hoernlé, there are great differences among the people with regard to the dread of the /*kai* /*nasa*, some people not fearing to go even to the grave, whereas others would on no account go near one, especially after sunset. "If one asks a Nama why he is afraid of the grave, he answers it is because of the thing that is there, the skeleton, which he says is a fearsome thing. No Nama will touch a dead man's bones, if he can help it, and on the Orange River, when I found a skeleton on the sand dunes and picked it up, my native guide told me the /*kai* /*nasa* would surely follow us, did they not know I was not afraid of them."[3]

[761 753] Underlying this dread is the belief that the /*kai* /*nasa*, the ghosts, cause most of the sickness and death, either in themselves, or through the ?*gui oagu*, the magicians.[4] Often, when a man has died, he appears to a member of his family in sleep. When the sleeper wakes, he will say, //*gâs oai*, /*uri* /*kûp* /*gâiba te go na*, "no flesh, a white bone alone I saw." The old people then say that the person who has died has come to fetch another of them—one of the family will die. Again, when people are alone the /*kai* /*nasa* come chasing them, "and I have had many an instance given me," says Mrs. Hoernlé, "of persons arriving home utterly worn out and exhausted after such a chase, who almost always died shortly afterwards. In Windhoek among the Zwartboys I found the /*kai* /*nasa* were very much dreaded, and I was told of very many cases where they had appeared to the people during the influenza epidemic, when they had tried to drag

[1] V. above, p. 289. [3] "The Nama," 133.
[2] Op. cit., 518. A similar instance indicating great fear of skeletons is recorded by Lichtenstein, *Reisen im Südlichen Afrika*, ii. 35–6.
[4] Hoernlé, loc. cit.; Hahn, op. cit., 87.

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there were people,[1] but no other myths connected with it have been recorded similar to those found among the Cape Bushmen.

The eclipse of the moon is always considered a bad omen. "One would almost believe that a great calamity had befallen a kraal," writes Hahn, "such is the disturbance on such occasions. I have seen people moaning and crying as though suffering great pain. Those prepared for a hunting expedition, or already hunting in the field, will immediately return home, and postpone their undertaking."[2] The same dread significance is attached to the eclipse of the sun. Like that of the moon, it is believed to herald much sickness and even death. Other celestial phenomena are also ill omens. The appearance of the Aurora australis or of a comet threatens war and death—"we are overpowered by *//Gauna*," say the people, "war is approaching, we are going to die"—while a shooting star indicates that sickness will spread among the stock, and the people on such occasions move to another locality, and implore the star to spare them.[3] The stars, as we have seen, are said to be the eyes or the souls of the dead; but there is no mention of prayers for food or rain to either them or the sun such as are found among the Cape Bushmen. It may be noted, however, that a religious dance is held at the first rising of the Pleiades after sunset, when prayers are offered to *Tsui //Goab* for rain.

Supernatural Beings

Apart from the invocation of the Moon, the religious cult of the Hottentots seems to have centred mainly in the worship of Heroes, derived partly from animistic beliefs, partly from a personification of the natural forces producing rain. Of the beliefs and observances connected with these beings we have much fuller information, and it is apparent that they played a more prominent part in the religious life of the people than did the Moon. Three names stand out in Hottentot ritual and mythology: *Tsui //Goab*, *Heitsi Eibib*, and *//Gaunab*. All three, it will be observed, are masculine in form, as is also the name for the Moon, *//Khab*.

Tsui //Goab is the great Hero of the Nama and other Hottentot tribes. The name is usually translated "sore (or wounded) knee", from *tsu* or *tsui*, sore, wounded, and *//goab* or *//khoab*, the knee. Its origin is told in the following myth: "*Tsui //Goab* was a great powerful chief of the Khoikhoi; in fact, he was the first Khoikhoib,

[1] Schultze, op. cit., 397. [2] Op. cit., 171; cf. Ibid., 89.
[3] Hahn, op. cit., 89; Campbell, *Travels in S. Africa*, 408-9, 418-9.

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of certain rain." He does not state who these "sorcerers" are, nor does he suggest any connection between them and the rain-making ceremonies previously described, so that although there seem to have been among the Hottentots special rain magicians, we cannot identify them with certainty or link them up with the */gui aops*, the known workers in magic.

From Schultze's brief account of Hottentot magic, it appears that the */gui aops* are also diviners.[1] A thread is inserted into the fat in the medicine horn. The projecting end is set alight and held against the wind, and the direction in which the smoke blows tells the distressed inquirer where he must seek his strayed cattle or lost companion. If he still wishes to overtake his comrade on the way, a knot is tied in the thread and the projecting end set alight. There, just as the flame is checked or extinguished on the knot, so will his comrade halt on the march until he comes up.

Other methods of divination are also employed by the Hottentots, but there is nothing to connect them certainly with the */gui aops*. One of these we have already met with in connection with the conduct of judicial trials, where as a last resort the diviner is called in with his beaded strips of leather to ascertain who is the real culprit. The method there described is found also among the OvaHerero and the Bergdama, and may have been taken over from one of these peoples, although this cannot be definitely asserted. Another method of divination, described to Mrs. Hoernlé, was done for a Hottentot, but by a Bergdama. The chief Christian Goliath of the Berseba Hottentots, Mrs. Hoernlé's informant, said that he had lost a mug and called in this Bergdama man to find out who had taken it. The man had three iron beads which he threw three times upon the ground. Each time one of the beads rolled in the direction of a certain hut, and when this hut was searched the mug was found there! Here, it will be noticed, an expert from another people was called in; and Mrs. Hoernlé is inclined to believe that this may have been the case in most of the instances of divination by means of bone or bead throwing reported of the Hottentots. All her Nama informants denied that they themselves practised divination in this way.[2]

Kolb describes on hearsay a form of divination which he says was practised by the Cape Hottentots in cases of illness where medical treatment seemed to be of no benefit. A sheep was carefully flayed alive in such a way as to avoid excessive bleeding; if it then moved

[1] Loc. cit. [2] Communicated by letter, 25-9-1924.

2: Schapera E-4, 5 (no date) 1930
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away from the spot, the people gathered hope that the patient would recover, but if it remained lying where it was, they abandoned both hope and any further treatment.[1]

In addition to these more or less standardized methods of divination, the Hottentots also place great faith in omens. Of these there are a great variety. Dreams, the flight and cry of birds, the direction of the wind, celestial phenomena, the beat of the pulse, nervous twitchings, forebodings—all these, according to Olpp, can have significance.[2] Some kinds of omen we have already described in connection with hunting, war, and the moon. Vedder records one or two others.[3] Many symptoms on the body of a dying person, or on the bodies of relatives, and, above all, strange ways of behaviour among animals, are regarded as precursors of death. Again, if the corpse of a living acquaintance or a relative appears to a person in a dream, "he has to exert himself to ward off approaching death by means of circumstantial ceremonies. Having performed these ceremonies secretly, only after a year may he relate his dream, as by then the time for its realization will have expired, failing which he will be regarded as a murderer should the person die within that year and be treated accordingly."

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The appearance of the mantis, again, is an omen of extreme good fortune. This little insect does not appear to enjoy the same reverence among the Hottentots as it does among the Bushmen, but the Naman believe that it brings luck if it creeps on a person, and no one is allowed to kill it.[4] The Cape Hottentots, according to Grevenbroek and Kolb, regarded it as a favourable omen of the highest significance.[5] If it went so far as to alight on man or woman, says the latter, the fattest ox belonging to the kraal was killed. The lucky person received the entrails and the fat, and wore the caul twisted about his neck till it rotted off, or until some other person was honoured in the same way by the mantis. The flesh of the ox was cooked, and the men or the women feasted upon it, according to the sex of the person on whom the mantis had alighted. The mantis, of course, was never killed or injured, for to do this would turn the omen into one of disaster and destruction. The insect, however, does not appear to have been prayed to (although in South Africa it is still popularly spoken of as the "Hottentot's god") nor does it figure at all in the mythology of the people.

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[1] Op. cit., 133.
[2] *Angra Pequena*, 30.
[3] "The Nama," 133-4.
[4] Op. cit., 40.
[5] Grevenbroek, op. cit., 367-8; Kolb, op. cit., 13-4.

S: Vedder M-S (ca. 1910) 1928
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been done away with, the worship has ceased but the moon-light dances are still in vogue and are still regularly got up here and there. 782 838 178

The majority of the Nama have become Christians, taking a pride in being called Christians, more or less. Heathenism has been cast into oblivion to such an extent that the investigator can hardly expect any results from his researches even among the old heathens still left in out of the way places.

VI. Witchcraft and Superstition.

1. As is the case in all other religions, so also in the Nama religion does the worship go hand in hand with partly stable, partly ever-changing superstitious beliefs and customs. The skilled eye of the investigator will be able to discriminate between the two, and know how to keep these domains of religion and of superstition distinctly apart. In spite of the fact that these two are so closely related in the consciousness of the tribe, that the one always contains the other, yet the characteristic feature that a tribe forgets its religion and exchanges it for another, much more easily than it gives up the superstitions, will not go by unobserved. For this reason it is not to be wondered at that the reports about the hereditary religion of the Nama are very sparse and difficult to understand, whereas the superstitions can easily be investigated and related and that witchcraft is still in force, being indulged in secretly, reservedly, avoiding all publicity in one place or unashamedly and publicly in another, according to circumstances. 771 [754]

2. The Nama belief in immortality is hardly stronger than their fear of ghosts. Everywhere they relate of departed souls of olden as well as modern times, which have reappeared in some form or another. 775

No wonder that the heathens never laid out graves conjointly, but buried their dead somewhere in a solitary place and covered the grave with heavy stones. This does not only happen because they want to protect the corpse against being damaged by the animals of the desert, but actually also in order to prohibit them from rising up again. 764 776

Heinab, who has already been mentioned, for this reason entrusted his subjects to cover him up with "soft stones," when he died, as he had the intention of rising from the grave and would be impeded by "hard stones."

They regard many symptoms on the body of a dying person, or on the bodies of relatives, and above all, strange ways of behaviour among animals, as precursors of death. 763

3. He who treads on a grave, passes one unmindfully, or points at a grave with his finger has disturbed the rest of the dead and must expect his revenge. When the corpse of an acquaintance or a relative appears to one in a dream, he 769 787 761

5: Vedder M-5 (ca. 1910) 1928
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Nama

769 has to exert himself to ward off approaching death by means of
787 circumstantial ceremonies. Having performed these cere-
761 monies correctly, only after a year may he relate this dream, as
by then the time for its realization will have expired, failing
[432] which he will be regarded as a murderer should the person
die within that year and be treated accordingly. When the
sheep get lost in the pastures, they know how to find them
by lighting a certain root at the gate of the kraal, the flames
showing the direction in which the sheep should be sought.
761 He, who heedlessly stands in the shade of a bush called "the
762 little heart-tree" is endangered by death until he has atoned
for his disrespectful behaviour by burying a piece of cloth
from his own dress, at the root of the tree.

791 4. It is clear that in these circumstances wizards and
smith-sayers would enjoy great personal attention, find favour
and acquire riches especially in hard times; and up to the
present time all sorts of wizards, who pretend to be able to
ward off death and to cure animals by means of mysterious
remedies, are still active among the Nama; they very seldom
avail themselves of effective medicinal roots and shrubs for
they have a very scanty knowledge of the medicinal plants
of Namaland. The more mysterious is the hocus-pocus in
which he wraps his unintelligible doings, the greater the
wizard and the more firmly do they expect the wonderful
effects! There is a definite way of practising witchcraft to
reveal that which is still hidden in the dim future or is
wrapt in the veil of the past; but it seldom happens that one
comes on the track of old, original customs. What has been
heard or seen among the Bushmen, Ovambo and also among
the Malays and Mahomedans of the Cape Colony, is being
practised and has its believers.

751 The wearing of various kinds of talismans is by no means
uncommon, but one very seldom gets the impression that they
are in any way connected with ancient beliefs or superstitions.
Fangs, heads, pieces of scaly skin, roots, fruits, etc., are
regarded by them as serving to ward off diseases, to maintain
health or to deliver them from evil. As a rule these things
are worn at the breast on a thin leather strap; very often
they are tied on painful parts of the body and are then simply
called "Medicine."

751 When circumstances demand it they prepare these amu-
439 lets themselves, but they have so little confidence in their
own art that they would rather purchase them from the
Ovambo, Herero, Bergdama and especially from the Bushmen.

VII. Manners and Customs.

584 1. A matrimonial engagement may take place in two ways.
The parents of the young man either look for a suitable girl,
get her parents' consent, have long and by no means enjoy-
able negotiations with relatives, decide upon the date for the

7: Laidler D-5 (ca. 1925) 1928
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THE MAGIC MEDICINE OF THE HOTTENTOTS.

BY

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Abstract.

Grevenbroek (1686) and Kolben (1786), who is supposed to have copied most of his information from the first named, both give interesting accounts of the manners and methods of the Hottentot Medicine Man. There was evidently a classification, such as still exists in S.W. Africa and Namaqualand, of disease into minor and major troubles. Minor sicknesses were treated by the herbalists; in the major diseases the first step was consultation with the witch doctor. Divination by examination of the entrails of a slaughtered animal was used. There were distinct differences in the treatment of women and men. Much of the treatment was mere trickery such as sucking with the mouth of pieces of bone cut of the back, and other such methods in which sleight of hand was useful.

All of the old observers from Grevenbroek to Campbell in 1815, corroborate the noise cure, that is, that after medicines had failed, the patient was shaken, reproached for his intention of leaving this world by fair speeches and foul, and was thumped to keep life in him while the many helpers shrieked and howled. If he died during treatment, the noise was redoubled. After recovery an underwater or transition rite was undergone by the fortunate patient.

After the advent of the white man, small pox, measles and lues cleanly illnesses swept the country like plagues. Previous to the new comers' appearance, the common diseases were sore breasts, ophthalmias and umbilical hernias, the last named due to the use of fat on the new born baby's umbilical cord which retarded drying. Coughs appear to have been common, but there are no ancient Hottentot remedies for rheumatism, venereal disease, or tuberculosis; those for the last two diseases are of quite recent origin. Those used for phthisis are used on the score of analogy; the chief symptom is a cough, therefore, those remedies used for simple coughs are given. For the wasting of advanced tubercular disease there is to-day one outstanding item, Kattendoorn root, the roots of which spread out horizontally beneath the surface of the ground, as do the veins beneath the skin of a muscular man. Therefore, it must, by Hottentot

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

The prime duty of the men is to pasture the cattle and 231
tend them, and to protect them against attack of lions or 411
any wild beast or enemies. With sure aim they strike
attackers with javelin or arrows heartily poisoned.

At the fall of evening the pastured cattle are brought 234
into the enclosure, and each beast is tethered to a stake 231
by the left forefoot. The women then draw the milk from
the swollen udders, and if any cow, as commonly happens,
tries to withhold it, at once comes a woman, or sometimes
a man, who applies her mouth to the vent of the obstinate
beast and blows in.[17]) By this means the milk is made to
flow from the reluctant udder.

They wear a wallet hanging from the neck on to the 45
breast, in which they carry an arrow-head, a knife, tobacco,
and a tube with which to drink the smoke of it, with a
few trifles in addition, and one or two copper coins of which
they have managed to cheat our fellows, and, what is of
most importance, a piece of wood no bigger than a grape, 787
as an amulet. An old-womanish superstition makes them
suppose that this piece of wood will avert all dangers if
darkness should surprise them in open country infested
with lions and snakes, when they must pass the night in
the bush under the open sky in watchful vigilance.[18])

With regard to the scarab beetle their credulity leads 825
them to entertain a similar illusion, and they hold it to be 777
of good omen if they find one in their huts, for they worship
them as divine, nor will they suffer a European to attack
one, much less to injure one; they gently catch it up, carry
it off to a deserted place, and set it down there in safety,
upon doing which they look forward to a lucky day.[17])

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17) G.'s "scarab beetle" is really the Mantis, still popularly known as "Hottentotgod" (Hottentot's god) in S.A. The Bushmen paid a good deal of reverence to this insect, which figures very prominently in their mythology, but among the Hottentots it is not a mythological figure, although, as G.'s description shows, its appearance was regarded as a favourable omen of the highest significance. Kolb is even more lavish in his account of the joy with which its alighting on a person or hut was greeted (op. cit., 416 f.). The modern Namaqua still believe that it brings luck if it creeps on a person, and no one is allowed to kill it (cf. Schapera, op. cit., 243). [787]

18) Cf. Kolb, op. cit., 417 f.

14 Hatch 1-6 (ca. 1870-1880) 1881 PX13 Hamamas PX13

221 to the north it generally rains. Hence the origin of this superstition.

223 14. Hunters, especially, have superstitions of their own.
● 717 If a hare crosses a hunter's path, the hunter will immediately return home: but if the hare runs in the same direction as the hunter's path lies, it is considered a good sign.

223 15. If a certain kind of chameleon (Isevyah) creeps on a
717 hunter or his weapons, or on anything belonging to him,
836 where he is resting on the road, he is believed to be successful.

16. Also, if the Egyptian vulture (Neophron percnopterus), which we already met in Heitsi-eibib's fight with the Lion, follows a hunting party, and always rests where the party has rested, they are sure to be lucky. On the whole, this vulture seems to be a prophetic bird, and its sagacity is well known from the following story, which I heard dozens and dozens of times all over Great Namaqualand:—If the jackal has discovered an ostrich nest, he will look for the white vulture, and then scream out. The bird now follows him, and as soon as they come to the nest, covered by the ostrich hen, the vulture takes a stone and goes into the air vertically over the nest, from where he drops the stone on the breeding-hen. The ostrich, startled from the sudden cutting pain, runs off. Then reynard approaches, and breaks the eggs, and both he and the vulture have a grand feasting in the most amicable manner.

I myself have never seen it, but I have been assured by very respectable and truthful old Namaquas, and I, for my part, believe it.

17. The Korhaan (Otis Kori), if it does not fly far from the hunter and soon again sits down, is believed to give luck, but if it continues to fly far away the hunter had better return.

224 18. If a hunter has shot game, and if the bullet does not cause immediate death, the man will throw a handful of sand, taken from the footprints of the game, into the air

14.Hottn 1-6 (ca. 1870-1880) 1881 FX13 Hottentot FX13

22. Another custom, common to Khoikhoi, Bushmen and Berg-Damara—of whom the latter have entirely adopted the Khoikhoi language and manners—is the practice of cutting off a finger. This is done even to new-born children who are not a day old. As all sicknesses are reported to come from Hoaxas, or from his servants, the practitioners of witchcraft, it appears that this custom is a kind of sacrifice or offering to Hoaxas; and we are entitled to conclude that, in very remote times, human sacrifice must have been practised by the Hottentot race. 309 171 753 774 782 896

23. If a woman's or young girl's breasts itch, they say: "My son, my cousin, or some near relation, will soon arrive." 827

24. If a cow, during the night commences to groan in her sleep, the next morning she is caught, and a piece of skin, just above the nose, is cut, so that it hangs down in the shape of an ear-ring or *ear-drops*. If this be neglected, the owner of the cow soon will die. 825 761

25. If a girl becomes of age, or if a wedding is to be celebrated, nothing but cows and sheep-ewes may be slaughtered; and if any other cattle is killed the couple is sure to live unhappy. The fattest cow or the finest young heifer is chased about the place by the young men, and thrown with stones and beaten with clubs, until she is so exhausted and trembling with fear that she allows everybody to come near and touch her. If she still should kick and show fight, it is a sure sign that the marriage will be a continuation of fights and quarrels between husband and wife. 835 787

26. The girl or girls who have become of age must, after the festival, run about in the first thunderstorm, but they must be quite naked, so that the rain which pours down washes the whole body. The belief is that they will get fruitful and have a large offspring. I have on three occasions witnessed this running in the thunder-rain, when the roaring of the thunder was deafening and the whole sky appeared to be one continual flash of lightning. This was among the ǂGamiǂnus, on the banks of the Geiiāb 351 [illegible]

16:Nama 1-5 (ca. 1870-1880) 1881 FX13 Natural FX13

he insisted upon my accepting it; because he believed 624
that, as long as I refused to accept his cow, I had not for- 931
given him. I afterwards made him a present of ammuni-
tion, and, as anxious as a Nama is to possess that most
precious material, he said: "No; you want to pay my
cow, and I shall not accept it."

My father was missionary of the Rhenish Mission 781
Society in Bethany, Great Namaqualand. The year 273
1848 was a very lucky year; the desert was a flower- 282
garden, and honey was brought by waggon-loads to the
station; but honey-beer (‖kharis) was also made in
immense quantities, and the new converts very soon had
too much of a good thing. The following Sunday my
father expressed his indignation at their drunkenness,
and said: "I wish, after you have made such bad
use of what the heavenly Father has given you to enjoy
moderately, that He never again will give you a year so
rich in honey!" Strange enough, up to this date there
has never again been an abundance of honey. When, a
few years ago, I asked the old chief, ‖Naiχab of
Bethany, quite accidentally, if he could get me some
honey, he answered: "What, you ask me for honey? and
your father has cursed the bees not to make honey. Tell
him, at first, to take back his curse and you will again eat
honey."

29. The eclipse of the moon is always considered a bad 821
omen. Hunting parties, or an expedition of war, will 787
certainly return home, and they say, "‖Gaunabi go daba
hâ," we are overpowered by ‖Gauna. They commence
to cry aloud, and say, "torob ni ha, ‖ō ge ni," war is ap-
proaching, we are going to die. The same is said at the
appearance of the Aurora australis, or if the awful tail of
a comet is seen in the blue vault.

There are some superstitions of a very recent
date, which show that the mythological power is still
alive.

30. If the cold westerly sea breeze (hnri-‡oab) is blowing,

121 177 the Namaquas say: "|Hôb ke ni hâ," or "Sunub ni hâ," the white man is coming, or the trader is coming.

125 177 31. If a cock stands before the door of a house and crows into the house, visitors are expected.

32. If hens try to crow they are caught and killed or chased to death. If this be neglected, the owner is sure to die.

179 33. If a party goes out on a warlike expedition a crow's heart is burnt and pounded and loaded into a gun. The gun is fired into the air, and they believe that as this pounded heart is blown into the air, in the same manner the enemies will fly and become faint-hearted, and they will disperse like timid crows.

132 34. Another most powerful charm is the Dulu, a substance of white colour, and of the size of a fowl's egg. This dulu is generally found in ant heaps. The dulu is pounded and mixed with tobacco, and then put into the pipe. If a girl smokes this mixture she will fall in love with the fellow who offered her the pipe.

177 That these superstitions are of a very recent date is obvious from the fact that the Khoikhoi, only through the white people, have become acquainted with fowls, pipes, guns, and ammunition. Therefore such superstitions in which things, brought from foreign countries, are mentioned, cannot be considered to be common to all Khoikhoi tribes.

In this respect each clan has its own superstition. It is curious to observe that the Khoikhoi have not accepted anything from the Bantu nations, while as regards language and religion, and even customs, it cannot be denied that the Bantu nations, who came in contact with the Khoikhoi, have adopted much which had an improving effect on their original condition. That the !Gona-Khoikhoi in the East greatly influenced the Ama-|khosa; that these people became less ferocious than the Zulus; that the rule of the chiefs among the !|Khosa was no longer so despotical as it generally is among the rest of the Bantu